

## Mapping Zakat in the Academic Landscape: A Bibliometric Analysis of the Past Two Decades (2001-2021)

Pemetaan Zakat dalam Landskap Akademik: Analisis Bibliometri Dua Dekad Lepas (2001-2021)

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### ABSTRACT

*The purpose of this paper is to conduct a bibliometric study of Zakat, analysing performance, citation analysis, network analysis, trend analysis, and other bibliometric indicators. This paper also outlines a research agenda for future studies related to zakat within the academic landscape. A total of 710 articles published between 2001 and 2021 were collected through an automated process from the Scopus database and subsequently analysed using the Biblioshiny application within RStudio software and VOSviewer. With 346 documents analysed, the Journal of Islamic Accounting and Business Research was identified as a frequently cited source, while Saad Raj, Sawandi, and Wahid were recognised as the most productive authors. The keyword “zakat” was a prominent focus in the research landscape, indicating it covers significant research themes. The study proposes the adoption of newer keywords such as zakat management, zakat distribution, and zakat beneficiaries for future research. Despite the limitations associated with the exclusive use of the Scopus database, this study made a valuable contribution to Islamic social finance by providing insightful bibliometric findings. Future research could be extended by incorporating other databases, such as Web of Science (WoS) or Google Scholar, which may yield richer results. This paper aids researchers in refining publication strategies, identifying key scholars and institutions, and understanding research trends in Zakat, thereby contributing to the broader development of the ummah.*

**Keywords:** Bibliometric analysis; Islamic economy; Islamic finance; poverty; social welfare; zakat

### ABSTRAK

*Tujuan kertas kerja ini adalah untuk membangunkan kajian bibliometrik Zakat dengan menganalisis prestasi, analisis petikan, analisis rangkaian, analisis trend, dan penunjuk bibliometrik yang lain. Kertas kerja ini juga mengenal pasti agenda penyelidikan untuk penyelidikan masa depan berkaitan zakat dalam landskap akademik. Sebanyak 710 artikel yang diterbitkan antara 2001 dan 2021 telah dikumpulkan melalui proses automatik daripada pangkalan data Scopus dan kemudiannya dianalisis menggunakan aplikasi Biblioshiny bagi perisian R-studio dan VOSviewer. Dengan 346 dokumen dianalisis, Journal of Islamic Accounting and Business Research muncul sebagai sumber yang dipetik tempatan, manakala Saad Raj, Sawandi, dan Wahid dikenal pasti sebagai pengarang yang paling produktif. Kata kunci “zakat” mendominasi landskap penyelidikan, menunjukkan bahawa ia merangkumi tema penyelidikan utama. Kajian ini mencadangkan penggunaan kata kunci yang lebih baru seperti pengurusan zakat, agihan zakat, dan penerima zakat untuk penyelidikan masa depan. Walaupun batasan terikat dengan penggunaan eksklusif pangkalan data Scopus, kajian ini menyumbang kepada kewangan sosial Islam dengan menawarkan pandangan bibliometrik yang berharga.*

*Penyelidikan masa depan boleh memanjangkan analisis ini dengan memasukkan pangkalan data lain seperti WoS atau Google Scholar, yang berpotensi menghasilkan hasil yang lebih kaya. Kertas kerja ini membantu penyelidik dalam memperhalusi strategi penerbitan, mengenal pasti ulama dan institusi utama, dan memahami trend penyelidikan dalam Zakat, seterusnya menyumbang kepada pembangunan ummah yang lebih luas.*

*Kata kunci: Analisis bibliometrik; ekonomi Islam; kewangan Islam; kemiskinan; kebajikan sosial; zakat*

## INTRODUCTION

Islam is an ideal religion because it has rules that govern every aspect of life. Such rules also place a strong emphasis on material wealth for society's welfare. *zakat*, or almsgiving, one of the five pillars of Islam, is one such rule. In addition to its religious values, *zakat* encompasses social values that contribute to eradicating poverty and boosting prosperity. All Muslims are obligated to care for the social welfare of their community by addressing economic inequalities through the payment of *zakat*, as they share the same obligation to worship Allah. From a systemic point of view, *zakat* is a form of almsgiving of donations of money, food, or other tangible goods that are commonly collected by Muslim Ummah. The contribution of *zakat* for each lunar year is customary at 2.5 percent (1/40) of a Muslim's capital savings, known as *nisab*. This *nisab* contribution differs in terms of the type of *zakat* and other aspects of *zakat*. According to Islamic theology, the amount collected should be paid to the poor and needy, *zakat* collectors, recent converts to Islam, those to be released from slavery, those in debt, in the service of Allah, and to help stranded travellers.

Accordingly, *zakat* is next in importance after prayer (*salat*), a religious obligation for all Muslims who meet the necessary standards of money to support the poor. It is one of Islam's Five Pillars, and as such, it is part of the obligatory religious duty imposed on Muslims as decreed by Allah SWT. *Zakat* is a non-negotiable obligation for Muslims; it is not left to individual discretion on whether it is performed or not. Allah decreed in Surah Al-Baqarah verse 43.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ٤٣

Translation: "And establish prayer and give zakah and bow to those who bow [in worship and obedience]."

Based on the ayat mentioned above, Allah SWT has decreed *zakat* as a pillar of Islam. Therefore, Allah SWT guarantees that *zakat* is a means of resolving social and economic problems. In other

words, *zakat* serves as a foundation and plays an important role in Islamic social welfare, including poverty, unemployment, natural disasters, debt, and unequal income distribution. The contributions received from *zakat* will aid those in need through clothes, food, housing, finances, training, and job opportunities.

As *zakat* is a significant and relevant system in Islamic society, this has led to a focus on *zakat* studies among researchers, academics, and policymakers, which has grown significantly since the early 1980s. This persisted in the 1990s and the 2020s, which saw a rise in interest in *zakat*-related issues, especially in countries such as Malaysia and Indonesia. This shows that interest in *zakat* has continuously renewed since the 1980s. *Zakat* studies have been applied in a variety of disciplinary contexts, not just religious ones, but also in poverty, society, performance, and many other studies. For example, there are studies that focus on *zakat* and poverty by Toor and Nasar (2004), Nadzri et al. (2012), Ayuniyyah et al. (2018) and Choiriyah et al. (2020). Khuluqo (2016), Khasandy and Badrudin (2019), Amsari and Nasution (2020), and Utami et al. (2021) focus on the effect of *zakat* at the macro level to determine its effectiveness on economic indicators. Meanwhile, in *zakat* and education studies, there are also a few studies, such as Yusoff (2011), Suprayitno et al. (2017), Bahari (2017), and Zaki and Ab Rahman (2019), which discuss the forms of *zakat* assistance given to those striving in the path of Allah (*fisabilillah*).

The tremendous amount of discussion on *zakat* has grown and become driven not only in various aspects of society and the economy. Additionally, the role of *zakat* in providing a sustainable social security scheme, impacting both social and economic domains, has been emphasized in recent reviews (Kuanova et al, 2021). However, there is still much that is unknown about the contributions of *zakat* to society, be it in economics, welfare, or other related fields. Therefore, this study attempts to provide some insights into publication trends of *zakat* for the past two decades using bibliometric analysis. Thus far, there have been five bibliometrics papers published that discuss *zakat* and its contributions.

The first paper that investigated the *zakat* area from a bibliometric perspective was a study by Alshater et al. published in 2021. This study used a bibliometric approach to describe and analyse the evolution of publication structure and its various correlations, including co-citation, co-authorship, and bibliographic coupling. The Missing Link in Zakat Management: A Systematic Literature Review and Bibliometric Analysis is a research paper by Sawandi and Abdul Aziz (2021) published in 2021 that also used bibliometric analysis to advance the *zakat* discussion. Next, a study by Kuanova et al. (2021) examined bibliometric citation and co-citation analysis, co-authorship analysis, and a review of the most cited papers. Meanwhile, in 2022, Wahyudi et al. conducted a study that looked at the growth of *zakat* research through the lens of five bibliometric indicators (1) the state of *zakat* research today and its distribution; (2) *zakat* research topic areas and themes; (3) the major contributors to *zakat* research; (4) the current pattern of collaboration in *zakat* studies; and (5) the most significant texts in *zakat* literature. In this study, 405 scientific papers on *zakat* that had been indexed in the Scopus database up until 2021 underwent bibliometric analysis. And finally, a study conducted in 2022 by Alshater et al. examined a *zakat* accounting topic from 1982 to 2020.

Furthering the bibliometric analysis, this study, from a different angle, attempts to answer the following research questions (RQs): RQ1: What is the main information of the *zakat* research? RQ2: What are the current citation patterns for publications on *zakat* research? RQ3: What are the most relevant sources and authors in the *zakat* field? RQ4: What are the most popular keywords in this *zakat* research? Consequently, this study makes a number of contributions. The first section is a review of the *zakat* literature, particularly from the last two decades. The second section discusses the influential undercurrents of the *zakat* literature, including top sources, author citations, and keywords. Finally, this study will identify and outline a promising future line of investigation that will significantly advance *zakat* research. This study structured the discussion as follows: the literature review is covered in Section 2. Section 3 discusses the methodology, data extraction, and data cleaning. Section 4 contains the results of the analysis and visualisation. Section 5 includes the conclusion and suggested research directions.

## LITERATURE REVIEW OR RESEARCH BACKGROUND

### THE BASIC OF *ZAKAT*

*Zakat* is derived from the word (زَكَّى), which means “that which purifies,” and it is good for one’s wealth, the *zakat* payers, and the *zakat* recipients. According to Shariah, *zakat* is payable on certain properties at a certain rate according to certain conditions and is to be distributed to certain groups. In addition, *zakat* is obligatory (*fardhu ain*) for every Muslim who fulfills all the mandatory conditions. The conditions for the *zakat* payer are Muslim, a free person (a slave is not required to pay *zakat*), and the property has attained a certain amount of property or wealth that a person must possess before *zakat* becomes obligatory (*nisab*) and a year of ownership of the property has passed *hawl* (Al-feqh, n.d.).

### UNDERSTANDING *ZAKAT* FROM ISLAMIC, ECONOMY, FINANCE AND SOCIAL PERSPECTIVE

In the Islamic economy, *zakat* (also known as alms) is an essential Islamic social financial instrument that helps groups eligible to receive *zakat*, as listed in the Quran. The recognition of *zakat* as one of the pillars of Islam illustrates its important role in human life, especially in Islamic social finance in Malaysia (Ibrahim, 2020). In Islamic law (*Shariah*), *zakat* is the right to a property that must be discharged to a person entitled to it. In other words, a certain portion of property is required by the Allah SWT to be given to those who deserve to receive it. These deserving people consist of certain groups (*asnaf*), as stated in the al-Quran. *Zakat* purifies the soul and wealth of the property owner from things that are *syubhah* (vague), and the *zakat* payer can use *zakat* to help those in need with the aim of obtaining rewards from Allah SWT (Mahmood Zuhdi, 2007). There are two types of *zakat*: *zakat fitrah* or alms of the fast-breaking (*zakat al-fitr*) and alms of wealth (*zakat harta* or *zakat al-mal*) (Zakat.com, 2022). *Zakat Fitrah* is a small levy that must be paid by all Muslims every year without failure, regardless of age, gender, or wealth. Meanwhile, *zakat harta* is paid if an individual meets the minimum requirements. Income, savings, Employees Provident Fund (EPF) savings, business, and gold are among the types of properties that are subject to *zakat harta*.

*Zakat* is mentioned in both the Quran and Hadith. Many surahs explain *zakat*, including al-Baqarah (verse 2:110) and an-Nur (verse 24:56).

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ  
تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

*Establish prayer and pay alarm tax. Whatever good you send forth for yourselves, you will 'certainly' find 'its reward' with Allah. Surely, Allah is All-Seeing what you do.*

(Surah Al-Baqarah, 2:110)

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ  
تُرحَمُونَ

*Establish Prayer, pay Zakah, and obey the Messenger so that mercy may be shown to you.*

(Surah An-Nur, 24:56)

In addition, there are some hadiths regarding *zakat*. For example, Ibn 'Umar (May Allah be pleased with them) reported in hadith the words of the Prophet Muhammad SAW:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا  
رَسُولُ اللَّهِ ، وَإِقَامَ الصَّلَاةِ ، وَإِيتَاءَ الزَّكَاةِ ، وَالْحَجَّ ، وَصَوْمَ  
رَمَضَانَ

The Messenger of Allah (ﷺ) said, “(The structure of) Islam is built on five (pillars): Testification of ‘La ilaha illallah’ (none has the right to be worshipped but Allah), that Muhammad (ﷺ) is his slave and Messenger, the establishment of Salat, the payment of Zakat, the pilgrimage to the House of Allah (Ka’bah), and Saum during the month of Ramadan.”

(al-Bukhari and Muslim: Riyad as-Salihin 1206, Book 8, Hadith 216)

From social and economic perspectives, *zakat* institutions, apart from carrying out a religious duty, have played a great role in social and economic development over time, as evidenced in discussions and supported by data collected over the years (Sarif et al. 2020). Although the scope of *zakat* is limited to poor and needy Muslims, *zakat* institutions can play an important role in supplementing the government’s poverty eradication efforts. Other beneficiaries are permitted by Shariah, in addition to the poor and the needy. The success of *zakat* implementation would also help mitigate the effects of the economic recession on the poor via capacity building and mindset transformation (Ab Rahman et al. 2012).

Furthermore, Ahmad and Yahaya (2023) have noted that *zakat* is essential in providing financial assistance to the asnaf in elevating their economic status. They further noted that efficient *zakat* distribution, such as financial technology (fintech), can be considered and used to distribute *zakat* to asnaf more efficiently and quickly. Besides that, awareness and collection among *zakat* payers must be addressed in raising the *zakat* collection in order to improve the well-being of the asnaf (Cokrohadisumarto et al. 2020). In their study, they concluded that it is pertinent to increase *zakat* understanding and strengthen the credibility of *zakat* management institutions. In addition, it is critical to provide complete information to the community about the existence, what has been done, and what will be done by the *zakat* management institution. In another study by Azhar et al. (2023), they observed that *zakat* institutions in Malaysia have placed significant emphasis on poverty groups. This emphasis has proven effective in reducing poverty through aid distribution. Their research findings also contribute to an improved societal comprehension of the role played by *zakat* institutions in the battle against poverty in Malaysia.

Furthermore, the wisdom behind the concept and role of *zakat* is profound, encompassing spiritual, social, and economic dimensions. *Zakat* not only enriches those who pay it but also brings the blessings of Allah S.W.T. As a result, the *zakat* system has the potential to enhance Malaysia’s economic development (Nasir et al. 2021). Beyond being a form of financial aid for the needy (*asnaf*), *zakat* also strengthens Islamic social relations and supports the economic growth of the global Muslim community (Puteh et al. 2016). The existence of *zakat* institutions offers greater opportunities for the consolidation and transformation of Islamic economics and finance. In this context, Mohd Nor et al. (2004) note that *zakat* fosters positive values for the economic well-being of Muslims.

Furthermore, Adnan et al. (2020) emphasize the importance of continuous improvements in *zakat* management to ensure its sustainability in Malaysia. Scholars suggest that the full realization of *zakat* objectives depends on structuring its management in a more systematic and effective manner. This view is reinforced by Muhamad Ali et al. (2017), who argue that efficient and effective *zakat* management can not only strengthen Islamic financial matters



but also contribute to a stable national economy. Additionally, Syed Yusuf et al. (2024) observe that zakat governance plays a significant role in the effectiveness of zakat distribution, as it builds public trust, particularly within the Muslim community.

This literature provides a well-rounded view of *zakat* in the Islamic economy, emphasizing its religious, social, and economic significance. It also highlights the evolving methods of *zakat* distribution and the importance of effective management. The critical analysis shows how *zakat*, as a financial instrument, can impact various aspects of society and the economy, both in traditional and contemporary contexts (Jedidia & Guerbouj 2020; Rafiki, 2021; Razak 2020).

#### THE EVOLUTION OF ZAKAT MANAGEMENT IN MALAYSIA

Looking at the history of *zakat* in Malaysia, the proposal to implement the establishment of a corporate agency to manage *zakat* was submitted by the late Dato. Haji Abdul Rahim Abu Bakar to the Chairman of the Islamic Religious Council of the Federal Territory, Tan Sri Dato. Dr. Mohd Yusof Noor. After a comprehensive study was conducted, an agency named Pusat Pungutan Zakat (PPZ), or Zakat Collection Center, was established. It began operating on December 27, 1990, to serve the *zakat*-paying community. On March 8, 1991, PPZ was inaugurated by Tun Dr. Mahathir bin Mohammad, who expressed his desire for PPZ-MAIWP (Pusat Pungutan Zakat-Majlis Agama Islam Wilayah Persekutuan) to help create a new era in *zakat* administration. In the Federal Constitution, *zakat* is stated under the jurisdiction of the states (PPZ MAIWP n.d.).

As Islam is the official religion in Malaysia, every state in the country has the authority to enact Islamic laws on matters such as *zakat*, *fitrah*, and other Islamic religious revenues. The states have full authority to enact laws to ensure the smooth operation of Islamic practices in their respective states, including *zakat* laws and supervision through *Majlis Agama Islam Negeri* (MAIN) or State Islamic Religious Council (SIRC) (PPZ MAIWP, n.d.). The above-mentioned wealth transfer mechanism is carried out by formal *zakat* institutions, but sometimes, *zakat* is distributed directly by *zakat*

payers to *asnaf* or *zakat* recipients. In Malaysia, 14 *zakat* institutions operate under the religious departments of various states. In general, the primary function of *zakat* institutions is to distribute wealth from *zakat* payers to *asnaf*, consisting of the poor, destitute (needy), *zakat* collector (*amil*), newly converted Muslim (*muallaf*), those in debt (*al-gharimin*), striving in the path of Allah (*fisabilillah*), slave (*ar-riqab*), and needy traveler (*ibn-sabil*).

In summary, the text provides a valuable overview of the historical development and organizational structure of *zakat* management in Malaysia. It reflects the country's dedication to Islamic principles and social welfare through *zakat* and sets the stage for further exploration of its impact and evolution.

From the above introduction, literature, and to the best of the authors' knowledge, there are very few *zakat* research studies, particularly bibliometric analysis, have been highlighted. As a result, this study contributes in a number of ways. The study will also detail an exciting new area of research that has the potential to make a big contribution to *zakat* research. In addition, the study's research questions assist in identifying important data, citation patterns, pertinent sources, authors, and well-liked keyword phrases in the subject of *zakat* research. Consequently, adopting the bibliometric approach made the study unique and added fresh perspectives to the subject area. The results of this study are supposed to be utilised to advance knowledge, evaluate potential policy alternatives, or forecast future moves.

#### METHODS

To arrange and evaluate the studies in *zakat*, bibliometric analysis was chosen as one of the analysis methods. Numerous data sets are organised and analysed with the aid of bibliometrics. These methods have substantially benefited from computerised data treatment, and there has been a significant rise in the number of papers in the field in recent years. This is partly due to automated approaches, but it is also because bibliometric methods require a certain amount of data to be statistically accurate (Ellegaard & Wallin, 2015).

### DATA EXTRACTION AND DATA CLEANING

To retrieve literature in the field of *zakat*, this study used search terms (*zakat\**) in article titles, abstracts, and keywords using wildcard symbols since using an asterisk\* will replace multiple characters (Ahmi, 2022). This means that wherever these terms appear in the title, abstract, or keywords of an article, they are selected for bibliometric analysis. A total of 710 documents were retrieved using this process. The search was further refined based on the following inclusion and exclusion criteria. Each abstract in the Scopus database was reviewed to ensure quality. Any form of gray literature with questionable review processes was excluded.

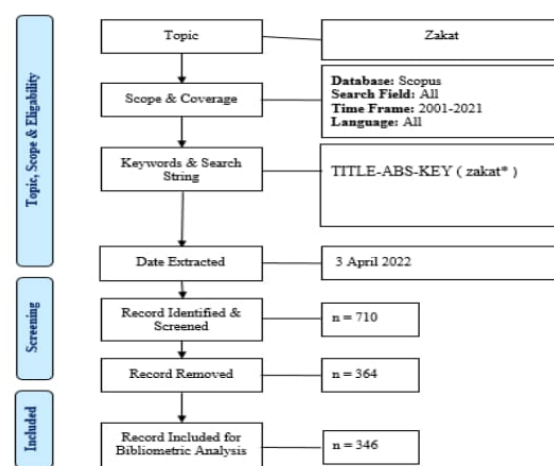


FIGURE 1. PRISMA Flow Diagram

Furthermore, only full articles published until 2021 were included. The data extraction and cleaning process were summarised as follows:

TITLE-ABS-KEY (zakat*)	AND	(EXCLUDE (PUBYEAR, 2022)
OR EXCLUDE (PUBYEAR, 2000)	OR	EXCLUDE (PUBYEAR, 1999)
EXCLUDE (PUBYEAR, 1998)	OR	EXCLUDE (PUBYEAR, 1997)
EXCLUDE (PUBYEAR, 1996)	OR	EXCLUDE (PUBYEAR, 1995)
EXCLUDE (PUBYEAR, 1994)	OR	EXCLUDE (PUBYEAR, 1993)
EXCLUDE (PUBYEAR, 1992)	OR	EXCLUDE (PUBYEAR, 1991)
EXCLUDE (PUBYEAR, 1990)	OR	EXCLUDE (PUBYEAR, 1989)
EXCLUDE (PUBYEAR, 1988)	OR	EXCLUDE (PUBYEAR, 1987)
EXCLUDE (PUBYEAR, 1983)	OR	EXCLUDE (PUBYEAR, 1981)
EXCLUDE (PUBYEAR, 1974)	OR	EXCLUDE (PUBYEAR, 1969)
EXCLUDE (PUBYEAR, 1968)	OR	EXCLUDE (PUBYEAR, 1964)
EXCLUDE (PUBYEAR, 1962).		

After applying the above data extraction and cleaning processes, the final sample consisted of 346 articles that were considered sufficient for bibliometric analysis. The study uses R Studio with a “biblioshiny” package to analyze the data. VOSviewer was used to build visualization networks. Microsoft Excel was used to generate editable tables and figures. The aforementioned software is among the best-known and widely used to analyze bibliometric data.

## RESULT AND DISCUSSION

### MAIN INFORMATION ABOUT THE DATA

*Zakat* has long been one of the most popular research subjects. By examining the timespan, total number of sources, total number of documents, average years from publication, average citations per document, average citations per year per document, and the total number of references, this research

aims to build a bibliometric study about *zakat*. To comprehend the development of the *zakat* research, a 20-year period (2001–2021) is exhibited in Table 1. Sources are referred to by source titles, whereby 183 is the total number of sources contributed to the publication. Meanwhile, the total number of documents that consist of various types of documents such as articles, books, book chapters, conference papers, conference reviews, editorials, notes, and reviews is 346 documents. For document contents, there are two main pieces of information recorded under this category: (1) Keywords Plus (ID) and (2) Author’s Keywords (DE). Each of the two main pieces represents 346 and 1,077, respectively. Other main information describing the data is the total number of authors, author appearances, authors of single-authored documents, and authors of multi-authored documents.

For this study, approximately 798 for authors, 982 for author appearances, 72 authors of single-authored documents, and 726 for authors of multi-authored documents. Finally, an author’s

collaboration is considered to be collaboration if two or more authors have jointly produced a document or a piece of literary work. These are the following elements under author's collaboration: single-authored documents (76), documents per author (0.434), authors per document (2.31), co-

authors per document (2.84), and collaboration index (2.69). The collaboration index relates to the quantity and strength of collaborative work. A higher collaboration index number indicates that more authors are working together to research a given topic (Alshater et al. 2021).

TABLE 1. Main Information Data

Description	Results
MAIN INFORMATION ABOUT DATA	
Timespan	2001:2021
Sources (Journals, Books, etc)	183
Documents	346
Average years from publication	4.34
Average citations per document	3.746
Average citations per year per doc	0.5984
References	12191
DOCUMENT TYPES	
Article	271
Book	1
book chapter	13
conference paper	37
Note	1
Review	23
DOCUMENT CONTENTS	
Keywords Plus (ID)	346
Author's Keywords (DE)	1077
AUTHORS	
Authors	798
Author Appearances	982
Authors of single-authored documents	72
Authors of multi-authored documents	726
AUTHORS COLLABORATION	
Single-authored documents	76
Documents per Author	0.434
Authors per Document	2.31
Co-Authors per Documents	2.84
Collaboration Index	2.69

With the availability of platforms ranging from reviews, articles, and conferences, researchers can easily access information on *zakat*. *Zakat* needs to be examined from a multidisciplinary perspective in connection to performance and other relevant areas since Muslim countries want to make sure that no Muslim lives in poverty. Concerns about *zakat* include its potential impact on a nation's economic indices in addition to its focus on alleviating poverty in most *zakat* research studies. A few studies of

*zakat* that looked at poverty elimination include Miah (2021), Aziz et al. (2020) and Ayuniyyah et al. (2022).

#### ANNUAL SCIENTIFIC PRODUCTION

Table 2 points to a significantly low level of *zakat* research in the first ten years starting in 2001. Then, it began to exhibit an upward trend beginning in 2012 (with a slide dip in 2015). According to Alshater et

al. (2021), there was a relationship between crises and interest in *zakat* literature, which revealed a 19% increase in articles in 2020. Ironically, despite the Covid-19 pandemic, a downward trend of

17.64% was visible in 2021. Figure 2 has witnessed an upward trend in annual scientific production from 2001-2021.

TABLE 2. Annual scientific production

Year	Articles
2001	1
2008	2
2009	3
2010	2
2011	6
2012	13
2013	16
2014	19
2015	16
2016	22
2017	30
2018	35
2019	57
2020	68
2021	56

As Muslims began to become aware of their need to pay *zakat*, the findings above demonstrate that research on *zakat* has attracted the interest of various parties. The majority of *zakat* research is focused on the requirement to distribute *zakat* funds in accordance with Shariah guidelines, as well

as on using them to combat poverty and protect the welfare of society. Riani and Ikhwan (2022) drew attention to the fact that research on *zakat*, particularly the research methodologies, is readily available and may encourage more researchers to conduct quantitative studies on it.

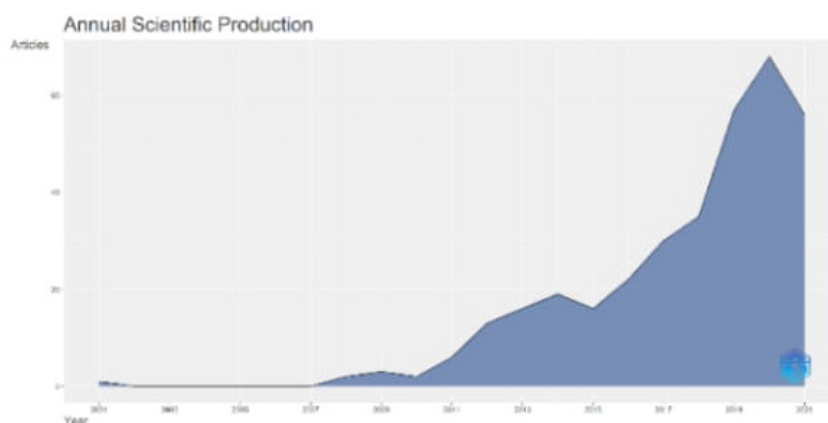


FIGURE 2. Annual Scientific Production



## AVERAGE CITATIONS PER YEAR

Analysis of bibliographic references is known as citation analysis and is a component of scholarly communication. It is a relationship between two articles. In other words, citation analysis is used to assess and analyse research performance (Garfield 1979). According to Liskiewicz et al. (2021), the longer the period after the paper's publication, the more citations that paper is likely to attract. As such, this study used the citation average per year as a proxy for citation analysis to normalise citation data by the number of years that have passed since the

publication. However, the result below suggested that there is no link between the number of citations and the period after the paper's publication.

As shown in Table 3, the year 2001 resulted in one article with an average of four citations per article and 0.19 average citations per year. Nevertheless, no articles were published between 2002 and 2007. Surprisingly, from 2008 to 2016, it has been viewed that the number of publications began to increase slowly. The year 2017 witnessed an increasing trend in the average citations of 3.5 per article and average citations of 0.7 per year.

TABLE 3. Average Citation Per Year

Year	N	MeanTCperArt	MeanTCperYear	CitableYears
2001	1	4	0.19047619	21
2002	0	0	0	0
2003	0	0	0	0
2004	0	0	0	0
2005	0	0	0	0
2006	0	0	0	0
2007	0	0	0	0
2008	2	32.5	2.321428571	14
2009	3	23	1.769230769	13
2010	2	11.5	0.958333333	12
2011	6	4.333333333	0.393939394	11
2012	13	5	0.5	10
2013	16	11.1875	1.243055556	9
2014	19	8.263157895	1.032894737	8
2015	16	6.875	0.982142857	7
2016	22	3.909090909	0.651515152	6
2017	30	3.5	0.7	5
2018	35	4.828571429	1.207142857	4
2019	57	1.736842105	0.578947368	3
2020	68	1.691176471	0.845588235	2
2021	56	0.428571429	0.428571429	1

It has witnessed a huge surge from 2018 to 2020 in terms of average citations per article and average citations per year. Unfortunately, in 2021, it showed a decreasing trend, with 0.42 for average citations per article and 0.42 for average citations per year.

The most productive year in terms of the average number of citations per article and the average number of citations per year is 2008 (MeanTCperArt = 32.5; MeanTCperYear = 2.32).

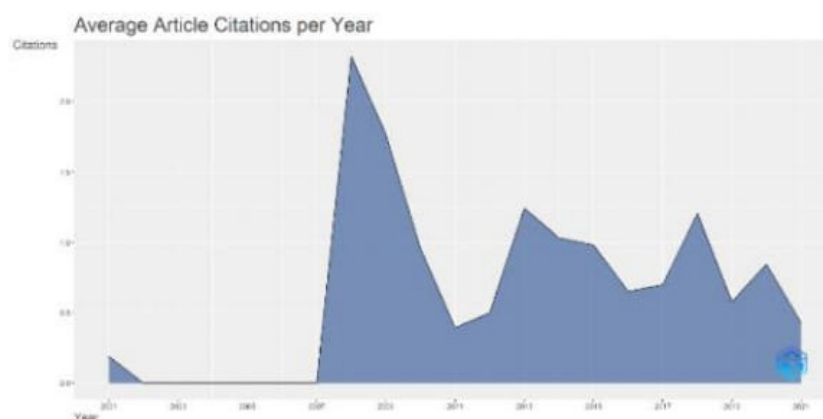


FIGURE 3. Average Citations Per Year

Figure 4 demonstrates that JIABR contributed the highest number of publications in the *zakat* field, with a total of 17 sources. The second highest was the International Journal of Islamic and Middle Eastern, with 13 sources. The other journals represent four to nine sources. The lowest contributions were from the Asian Social Science, Humanomics, International Journal of Civil Engineering and Tec, International

Journal of Economics and Finance, IOP Conference Series Earth and Environmental Science, Islamic Law and Society, Journal of Muslim Philanthropy, Jurnal Pengurusan, and Middle East Journal of Scientific Research. Alshater et al. (2021) even stipulated that JIABR is a leading journal in the source impact. As such, it is considered the most relevant source.

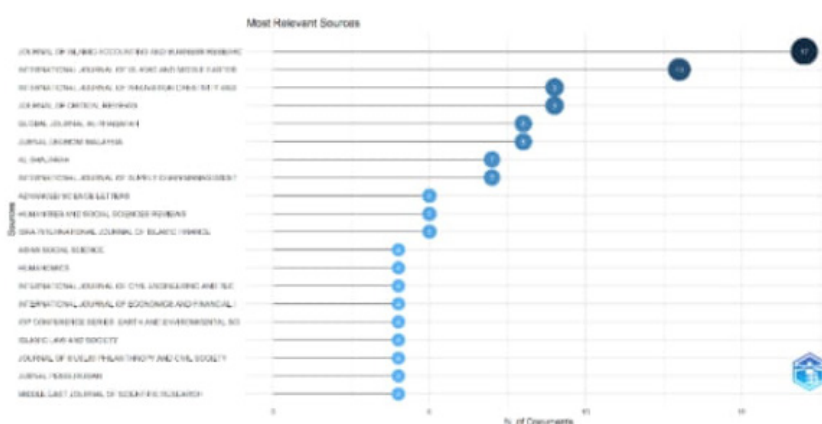


FIGURE 4. Most Relevant Sources

#### MOST LOCALLY CITED SOURCES

The most locally cited sources refer to a journal, book, conference proceedings series, or similar publication that has published one or more documents featured in a bibliographic collection, as shown in Figure 5. The JIABR is the top journal as well as the most important and cited source, according to the researchers. One hundred twenty-three articles have been cited from this journal, making it an excellent choice for publishing high-quality works in the field

of *zakat*. This result is consistent with the findings of Alshater et al. (2021).

Most locally cited sources (from the reference list). Figure 5 shows the most cited sources from the reference lists of the articles analyzed. The researchers unveiled that JIABR is the top journal as well as the most relevant and cited source, which makes it an ideal choice for publishing high-quality papers in the *zakat* field, with 123 articles cited in this journal.

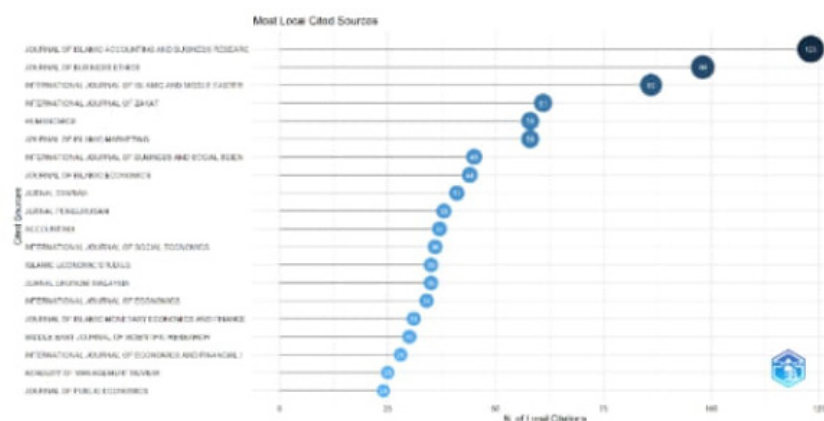


FIGURE 5. Most Locally Cited Authors

### MOST RELEVANT AUTHORS

The results of the biblioshiny indicate that the most relevant author with the highest number of articles is Saad Raj, with 15 articles, followed by Sawandi and Abdul Aziz (2021), with seven, as shown in Figure 6.

Saad Raj stands out as the most pertinent author in this domain, boasting an impressive 15 publications. His noteworthy contribution is epitomized by the publication ‘Zakat Surplus Funds Management’ in the ‘International Journal of Economic and Financial Issues,’ perfectly aligning with the core theme of ‘Zakat’ within Islamic finance and philanthropy. Of particular significance is Saad Raj’s focus on the judicious management of surplus *Zakat* funds, a pivotal aspect in the realm of Islamic charities and social welfare. Moreover, Sawandi and Abdul Aziz (2021), with seven publications in the ‘International Journal of Economic Research,’ scrutinizes ‘Zakat Accountability Practices: Case Study of Zakat Institution AA,’ offering valuable insights into Zakat accountability.

Meanwhile, Wahid H, with six publications in the ‘Jurnal Ekonomi Malaysia,’ delves into the intricacies of ‘Financial Management and Zakat

Distribution Efficiency Performance’ among State Islamic Religious Councils in Malaysia, casting light on regional practices. Widiastuti T’s substantial body of work, spanning six publications in the ‘Journal of Islamic Accounting and Business Research,’ revolves around ‘Optimizing Zakat Governance in East Java.’ This approach leverages analytical network processes and technology to enhance the efficiency of Zakat management. Ahmad and Yahaya (2023), with five publications also in the ‘Jurnal Ekonomi Malaysia,’ explores ‘Tax-Based Modeling of Zakat Compliance,’ introducing innovative methods to ensure compliance. Lastly, Johari F’s four publications in ‘Asian Social Science’ tackle ‘The Importance of Zakat Distribution and Urban-Rural Poverty Incidence Among Muallaf,’ providing an insightful analysis of Zakat’s social and economic implications.

The remaining authors consist of Johari (5), Bahari (4), Doktoralina (4), Farouk (4), Mohd Ali (4), Nurzaman (4), Sukmana (4), Taha (4), Wahab (4), Jay Chatzkel (3), Deepak Chawla (3) and James Corner (3). However, the least relevant authors are as follows, with three articles: Ab Rahman, Ab Aziz, Abu Bakar, Ahmad, Hamat, and Hasan.

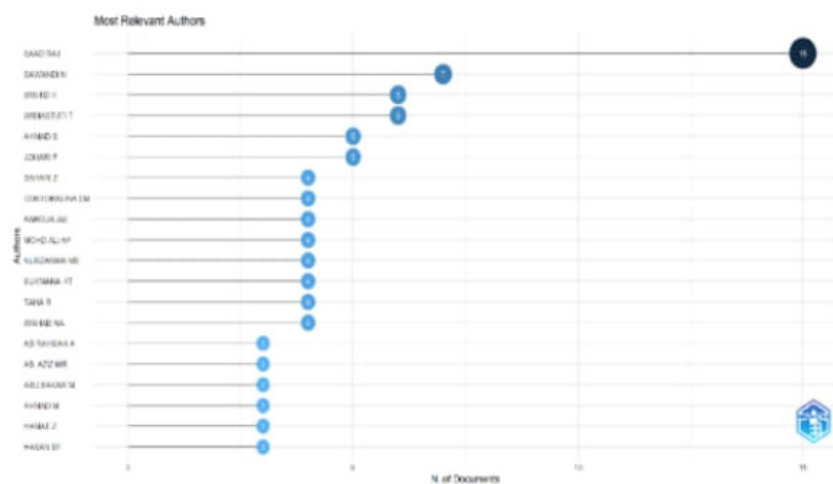


FIGURE 6. Most Relevant Authors

MOST LOCALLY CITED AUTHORS

Most locally cited authors refer to the most prolific and impactful authors in the field of *zakat*. Huang et al. (2022) and Donthu et al. (2020) used the H-Index to estimate the importance and influence of a certain researcher’s cumulative research contributions. In

contrast, this study calculated the authors’ impact on the basis of total citations received for documents, which is similar to a study by Tyagi and Bharadwaj (2021) that looked into this aspect based on the data collected from the printed copy of a journal. The most prolific and impactful authors of *zakat* studies are presented in Figure 7.

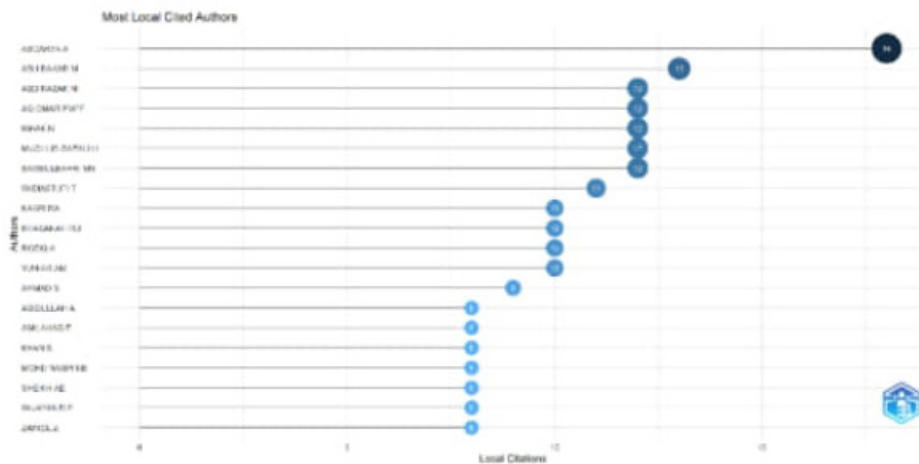


FIGURE 7. Most locally cited authors



A perusal of Figure 7 reveals that Ascarya A is the most locally cited author, with 18 times his article has been cited in 2021. An analysis of Scopus data reveals that his first paper, “The Role of Islamic Social Finance During Covid-19 Pandemic in Indonesia’s Economic Recovery” (Ascarya, 2022), was published in the International Journal Islam Middle East Finance Management in 2021. His study aims to solve health and economic problems using Islamic social finance instruments such as *zakat*, *waqf*, and *infaq*. The second most locally cited author is Abu Bakar M, whose article has been cited 13 times among scholars. From the Scopus analysis, he produced two articles in the *zakat* field from 2016 to 2017 with the following titles: (1) Developing Service Quality Index for Zakat Institutions, published in International Journal Economic Finance Issues, and (2) Towards Developing Service Quality Index for Zakat Institutions published in the Journal Islamic Accounting Business Research.

#### MOST RELEVANT AFFILIATIONS

Universiti Utara Malaysia was the most relevant affiliation, with more than 52 articles from 2013 to 2021, followed by Universiti Kebangsaan Malaysia and Universiti Teknologi MARA, with 27 and 24 articles, respectively. The International Islamic University, King Abdul Aziz University, Universitas Islam Sultan Agung, and Universiti Sains Islam Malaysia were the most relevant, as each university contributed five documents. The remaining universities, such as Prince Sultan University, Syarif Hidayatullah State Islamic University, Universitas Syiah Kuala, University Malaysia Terengganu Kuala Terengganu, Universiti Teknologi Malaysia, and University Tenaga Nasional, contributed to the articles in Figure 8. The above findings reveal that geographical impact on citation behaviour because people are more likely to cite works by authors who are local to them or who share a common interest (Alshater et al. 2021).

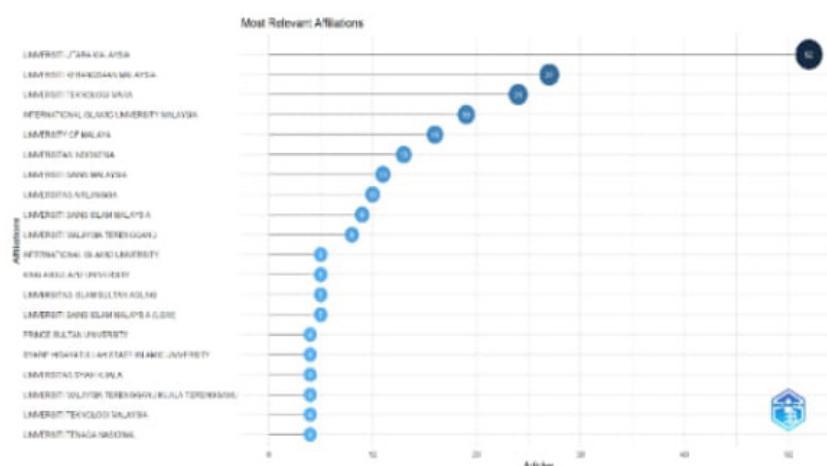


FIGURE 8. Most Relevant Affiliations

#### KEYWORD ANALYSIS

Figure 9 presents a network visualization of the author’s keywords, each with a minimum of ten occurrences. This study used VOSviewer, which is in accord with studies by Handayani et al. (2022) and Mubarrok et al. (2022). Both studies stated that it is a tool that is easily understood. In specific, it is software for constructing and visualizing

bibliometric networks to map the authors’ keywords. The color, circle size, font size, and thickness of the connecting lines represent the relationships with other keywords. For example, keywords with the same color are commonly listed. Thus, in this study, *zakat*, *poverty*, *poverty alleviation*, *economic growth*, *microfinance*, and *financial inclusion* had similar colors, suggesting that these keywords are closely related and usually occur together.



## CONCLUSION

In summary, *zakat* has the potential to evolve and expand over time, taking on a multidisciplinary approach. *Zakat* research is dynamic and diverse, reflecting the changing landscape of *zakat* in a globalized and technologically advanced world. These trends shed light on how *zakat* is adapting to meet the needs of recipients, donors, and *zakat* institutions.

Thus, this study examines the *zakat* research topic in the form of an academic landscape by answering the four research questions, which are: RQ1: What is the main information of the *zakat* research? RQ2: What are the current citation patterns for publications on *zakat* research? RQ3: What are the most relevant sources and authors in the *zakat* field? RQ4: What are the most popular keywords in this *zakat* research? The software applications RStudio and VOSviewer were used by the researcher to conduct the analysis. The researcher investigated the dataset for a total of 20 years (20021-2021) using the Scopus database, which is one of the largest databases used for indexing academic literature across many disciplines.

From the journal, there were 346 documents overall between the years 2001 and April 2021, with articles making up the majority of them. The Journal of Islamic Accounting and Business Research is one of the most locally cited sources. Based on the number of publications, Saad Raj, Sawandi, and Wahid were the three most productive authors. Instead of poverty, poverty reduction, economic growth, and microfinance, *zakat* was the most frequently used keyword. This suggests that such themes are covered by the majority of research studies. Meanwhile, it is proposed to use other new keywords reliably, such as *zakat* management, *zakat* distribution, or *zakat* beneficiaries. In addition, future research can lengthen this work using other databases, namely WoS or Google Scholar. If all data-based queries perform well, the results will be richer, and more insights will be obtained.

*Zakat* research is always ongoing, especially in the academic field. This illustrates the current research area of *zakat* as a valuable instrument in Islamic social finance. Despite insightful bibliometric analysis results, the quality of the results can be improved in future research. However, this study had certain limitations despite our best and most precise efforts to undertake bibliometric analysis. The study's limitation is that specific

search criteria are based entirely on Scopus database publications. This leads to the omission of relevant articles published in non-Scopus journals or that do not meet the search criteria. In a nutshell, this paper assists researchers in focusing their publication plans and identifying scholars, institutions, and trend research by analyzing trend performance, citations, networks, and other *zakat* research indicators. The *zakat* research has the potential to become mainstream in promoting Muslim development. This study also contributes to the extension of the body of knowledge of Islamic philanthropic products by utilizing a bibliometric approach. Researchers can also gain deeper insights into the *zakat* research landscape, track evolving trends, and inform future directions for academic study, policy development, and charitable practices related to *zakat*. These methodologies can contribute to a more comprehensive understanding of how *zakat* research is progressing and its impact on broader society.

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## AUTHORS' CONTRIBUTIONS

"Introduction, Zuraidah ; literature review, Norhidayah; method and findings, Azyyati and Shaden Fakhri; discussion, Dahlia; and conclusion, Suhaida."

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